



The Existence of the Khalwatiyah Tarekat in Social Change in North Luwu Regency

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ABSTRACT

This paper discusses how the existence of the tarekat Khalwatiyah and how the influence of social change on the existence of the Khalwatiyah order in North Luwu Regency. The type of research is qualitative. The research subjects were the leader (khalifah) and followers of the tarekat Khalwatiyah. Information gathering is done through library research and field research. The authors obtained data by observing, interviewing and documenting. The instruments used were interview guidelines, writing instruments, mobile phones as recording devices in both audio and video. The results showed that the existence of the khalwatiyah tarekat in North Luwu Regency there are several version about the person who first brought the tarekat. All areas in North Luwu that used to have many followers, now only a few areas whose followers still survive. The influences of social change on the existence of the Khalwatiyah tarekat in North Luwu Regency are 1. The absence of caliphs who guide and teach the practices of the Khalwatiyah followers, 2. The assumption of a Khalwatiyah follower said that today's society is modern material life, 3. The absence of regeneration of these Khalwatiyah followers. 4. Besides this, the influence is young people from the Khalwatiyah family when attending lectures in tertiary institutions following various social organizations. 5. The influence of the environment

Keywords: Khalwatiyah, follower, change, social

INTRODUCTION

Social change is an issue that will never be debated. There are groups of people who are optimistic about social change, there are also other groups who are pessimistic about social change. Social change involves studies in social science which cover three different dimensions of time: past, present, and future. For this reason, social problems related to the issue of social change are problems that are difficult to overcome and anticipate. However, on the other hand social problems that arise in society are almost all a consequence of social change. Even more than that, environmental problems are almost always related to the issue of social change¹. Various dimensions of life experience redefinition and differentiation occur widely which shows the relative nature of a social practice². Social change and globalization will affect the existence of a group, both religious groups and social groups. What is clearly seen according to Irwan Abdullah is a life shift from ethical processes to aesthetics³. According to Atho Mudzhar in M Rasyid Ridha, Islamic Studies with a sociological approach have five things that affect namely; 1) Study of the influence of religion on social change, 2) Study of social structure and change on understanding religious teachings or religious concepts. 3) The study of the level of religious experience of the community, namely Islamic studies with a sociological approach can evaluate how far religious teachings are practiced by the community, through observations and

¹ Nanang Martono, *Sosiologi Perubahan Sosial; Perspektif Klasik, Modern, Posmodern, dan Poskolonial*, (Jakarta: RajaGrafindo Persada), h. vii

² Irwan Abdullah, *Konstruksi dan Reproduksi Kebudayaan*, (Yogyakarta: Pustaka Pelajar, 2015), h. 107

³ Irwan Abdullah, *Konstruksi dan Reproduksi Kebudayaan*, h. 115

surveys about how intensely they carry out their religious rituals and so on. 4) study of the social patterns of Muslim societies. 5) The study of community movements that bring understanding that can support religious life. Likewise, the emergence of community groups that support spirituality and Sufism⁴.

Islamic religious practices in Indonesia were initially identical with tasawwuf. This mysticism-style ritual is usually in the form of a tarekat. Each tarekat has a collection or organization of followers who branch out into several streams in accordance with thoughts and leaders that are followed⁵. One example of the tarekat here is the khalwatiyah. The followers of the tarekat are required to obey the tarekat and strict discipline in carrying out practices, participation of lay people in the rituals of the tarekat and observance of the Shari'a. Compliance and Compliance incorporated in the tradition of the khawalatiyah tradition become local wisdom in the relationship between followers with the leader (caliph) of the tarekat so that the relationship between the two is very close. The obedience of the followers of this tarekat maintains the existence of this tarekat until now. In relation to the community accepting or rejecting the Khalwatiyah order in its development, the tarekat still maintains its existence (existence) as a Sufistic school. But the development is not significant, it can even be lost due to several things. One of them is reduced regeneration and even interrupted regeneration. for example, if his parents are followers of khawalatiyah, his children will not necessarily follow him. This case is found in North Luwu Regency. Moreover, the latest generation affected by the modernization of relationships and changes in social life is more likely to influence science and technology. In social life, followers of the tarekat Khawalatiyah continue to associate and adapt to society in general. Seeing this condition the researcher wants to explore further the whereabouts of the Tarekat Khalwatiyah followers in North Luwu Regency and their influence on social change.

This type of research is a qualitative descriptive study that begins preparing research instruments, searching and collecting data with various techniques. The location of the study is North Luwu regency by visiting several villages in which there are followers of the khalwatiyah order. The subjects of the study were the leaders (khalifah) of the khalwatiyah order and the followers of the khalwatiyah tarekat. Data sources are: Primary data and Secondary data. Data collection techniques carried out through observation, interviews or interviews, and documentation. Data collection instruments are: Observation Guidelines, interview guidelines, cameras, Recording Devices. Processing techniques namely data reduction, data editing and analysis namely inductive and deductive.

RESULT

A. History and Existence of the Khalwatiyah Order in North Luwu Regency

History The entry and development of the teachings of the Khalwatiyah order in the archipelago, especially in South Sulawesi, there are two versions. First, the one who brought and spread the teachings of the Khalwatiyah order in South Sulawesi was Muhammad Yusuf bin Abdullah Abu Mahasin al-Taj al-Khalwati al-Makassari commonly called Sheikh Yusuf al-Makassari in 1670 AD, this tarekat developed in Gowa, Makassar and Surrounding Areas. The

⁴ M.Rasyid Ridla, *Sosiologi Hukum Islam (Analisis terhadap Pemikiran M.Atho' Mudzhar)*, Al-Ihkam Jurnal Hukum dan Pranata Sosial Volume 7 nomor 2 (2012).

⁵ <http://ejournal.stainpamekasan.ac.id/index.php/alihkam/article/view/330> diakses tanggal 11 Mei 2019.

⁵ Ahmad Zahro, *Lajnah Bahtsul Masail 1926-1999, Tradisi Intelektual NU*, (Yogyakarta, LKis, 2004), h.45

second opinion states that the process of entry and development of this teaching originated from Sumbawa, Nusa Tenggara around 1820 who through the noble services of Sheikh Abdullah al-Munir, a noble descendant from Bugis Bone. Efforts to spread that Sheikh Abdullah al-Munir taught this teaching to his son named Sheikh Muhammad Fidayl bin Abdullah al-Munir, then taught Sheikh Abdul Razak who had the title of Hajj Palopo, and taught Abdullah. Abdullah taught and mandated his three sons, Sheikh Muhammad Saleh bin Abdullah, Sheikh Muhammad Amin bin Abdullah, and Sheikh Ibrahim bin Abdullah to teach the Khalwatiyah order⁶. The teachings of this order develop in Maros and its surroundings. Efforts to spread this tarekat conducted by Sheikh Abdullah Munir's generation, received positive responses and sympathy from the Muslim community at the time and had many followers. The influence of generation seen especially in Maros Regency is the influence of Sheikh Abdul al-Razak and his son named Haji Abdullah bin Abdul al-Razak who are taught from generation to generation to the present. When Haji Abdullah died in 1931, the leadership of Khalwatiyah was bequeathed to his three children, namely Haji Muhammad Saleh who was called Puang Lompo (W. 1967), and Haji Muhammad Amin, called Puang Naba (W. 1970), and Haji Ibrahim, known as Puang. Solong (W. 1982). Even though three of Haji Abdullah's sons were appointed as caliphs, but Haji Muhammad Shaleh as the eldest child, in making policies, he was still elder, and thus there was always regeneration of leadership. Haji Abdullah's influence extends to several areas in South Sulawesi including the Luwu-Palopo region⁷.

The process of the entry of this teaching into North Luwu Regency cannot be separated from the entry and development starting from Palopo. The process of entering Palopo has a different explanation from several sources, one of which is the explanation expressed by Prof. Dr.H.M. Said Mahmud, Lc., MA. that the teachings of the tarekat entered and developed in Bone around 1886 and then the teachings were brought to Luwu by the followers of the Khalwatiyah order called Haji Palopo. He went on to say that the entry of this teaching into Luwu, there are 2 versions, namely the first version states that this teaching was brought directly to the palace of the ledge, the second version states that the Khalwatiyah teachings entered and brought by the Hajj Palopo to the first is Amassangan (Malangke) as the center kingdom, then in the palace at Langkanai Palopo, after that spread to East Luwu Malili and Ongkona areas, then next spread, then flourished, there in Baebunta, after developing in Baebunta at the same time in Masamba, and precisely in Masamba spread a lot until this time⁸. Although the teachings of this tarekat spread and developed in the Palopo region, it does not mean that it does not experience obstacles and challenges. When the initial entry of this doctrine to Luwu (Palopo), it was not easy and indeed it was prevented by some of the Muslims at that time because it was considered this teaching was a new and heresy. This can be seen by the existence of an objection letter sent by Haji Abdullah addressed to the Governor of South Sulawesi around 1930 concerning the treatment of Ramli Hajj (Qadi Palopo-Luwu) which prevented the local population of around one thousand people to be pledged to become followers of the Khalwatiyah order⁹.

⁶ Ruslan Abdul Wahab, Bunga Rampai Tarekat Khalwatiyah Samman, (Yogyakarta: Pustaka Al-Zikra, 2014), h. 57

⁷ Subaedah, Pengikut tarekat Khalwatiyah (Istri Puang Kaburu), *Wawancara*, Masamba, 17 Juni 2019

⁸ H.M. Said Mahmud, Guru Besar Filsafat IAIN Palopo dan Khalifah Khalwatiyah, *Wawancara*, Palopo, 18 Juli 2019

⁹ Ahmad Rahman, *Qutub al-Arifin: Suntingan Teks Karya Abdullah al-Bugisi al-Marusi, Khalifah Sammaniyah, Sulawesi Selatan*, (Jakarta: Puslitbang Lektur Keagamaan Badan Litbang dan Diklat Departemen Agama RI, 2009), h.27

Another source said that the teachings of the Khalwatiyah order into the Luwu (Palopo) region of South Sulawesi were brought directly by one of the Khalwatiyah leaders named Puang Haji Pabbiring¹⁰ who came from Maros Regency, South Sulawesi Province, and was received directly by the Puang grandmother Hawang family, as was the case revealed by his grandson (puang Taherong): who ordered before he died in the language of Bugis: Tellumpenni mabenniku ko ritanae, engkatu matu riaseng Puang Pabbiring caliph, tiwi tareka 'khalwatiyae yes manenna iko appoku. Mattama Korek Manekko. (three days after I was in the ground (buried), there will be a caliph who brings the Khalwatiyah order, all of you grandchildren, follow the teachings)¹¹. Puang Haji Pabbiring invited and taught the teachings of the Khalwatiyah order to the Luwu-Palopo people who at that time were known as the village of Libukang. Another source also mentioned that the teachings of the Khalwatiyah order into Luwu land were brought by the Paji Haji Palopo precisely in Pattimang Village, Malangke District, Luwu Regency (now North Luwu Regency), then developed and taught in Palopo precisely in Libukang¹².

When this Tarekat teachings entered Libukang Palopo and had many followers, it then expanded to several areas in Luwu Raya, including the North Luwu Regency masamba. The development and inclusion of the tarekat teachings in North Luwu there are various versions or various opinions, as expressed by one of the Khalifah Khalwatiyah who said that the inclusion of the Khalwatiyah tariqa in Masamba North Luwu Regency was first brought in by Puang Haji Daeng Malebbang commonly called Puang Lebbang, one of the followers of the Khalwatiyah order who came from Patte'ne, Maros Regency, South Sulawesi Province. It was this arrival of the Lebbang community that spread the teachings of the Khalwatiyah order so that it spread in several areas in North Luwu district. However the existence of the Khalwatiyah order is not all equal.¹³ Another version was also said by Puang Tamrin that some also said that because of the extensive influence of H. Muhammad Saleh (Puang Lompo), the development of Khalwatiyah reached Tanah Luwu. In the land of Luwu, it was first received by one of Belopa and then arrived in Palopo, and someone from Penggoli, the city of Palopo (still in Luwu, at that time) received it, which was called Puang Labbang, (his grave in Libukang) conveying to his family in Masamba, North Luwu Regency Now. As Tamrin stated below, Yes to pammula, brought to Khalwatiyah inde Masamba, Puang Labbang Ambena Salolo, he (Puang Labbang) palabbangngi to Khalwatiyah inde masamba¹⁴. (The one who brought the teachings of the Khalwatiyah order in Masamba was Puang Labbang, he was the one who spread and taught it in Masamba)¹⁵.

According to the Puang Taherong explanation that the teachings of the Khalwatiyah order were not conveyed to ordinary people but were delivered and taught to highly respected people and nobles. So that the arrival of this tarekat in Masamba was immediately conveyed to the elder and included the nobility, Andi Mabbayan (Puang Opu), in Baliase, Andi Massikati (Puang Opu) in Uraso, Andi Muhiddin (Puang Opu) in Uraso, and Puang Tobaga in Baliase¹⁶. These were the first to accept and teach the Khalwatiyah order in North Luwu Masamba and all of them were nobles.

¹⁰ Peneliti tidak mendapatkan penjelasan data tahun masuknya ajaran ini di Palopo

¹¹ Puang Taherong, Khalifah Khalwatiyah Wilayah Palopo, *Wawancara*, 21 Juli 2019

¹² Puang Professor Dr.H.M. Said Mahmud, Lc., MA, Khalifah Khalwatiyah, *Wawancara*, Palopo, 18 Juli 2019

¹³ Puang Tamrin, Khalifah Khalwatiyah, *Wawancara*, Masamba, 19 Juni 2019

¹⁴ Puang Tamrin, Khalifah Khalwatiyah, *Wawancara*, Masamba, 19 Juni 2019

¹⁵ Diterjemahkan oleh penulis

¹⁶ Tamrin, Khalifah Khalwatiyah, *Wawancara*, Masamba, tanggal 19 Juni 2019

This period followed several caliphs simultaneously, namely Puang Tondo Kalla in Baliase, Puang Muhammad Saleh in Paladan, Puang Opu Ati in Karawak Lantang Village Tallang Masamba District, Puang Opu Aji in Korro Baliase Village Masamba District. Puang Opu Aji was with Matinroe ri Mecca (sleeping in Mecca) because he died in the holy land while performing the pilgrimage to become a caliph. ¹⁷Furthermore, following some of the caliphs, among others, Puang Andi Junaid (Puang Opu) in Uraso, Puang Imang in Indo Koro, Puang Suki in Baebunta, Puang Anta and Puang Tamrin at Nanna Mappedeceng, Puang Daeng Mattunrong in Ketulungan Sukamaju, and Puang Daeng Mattunrong in Wotu.¹⁸

The development of the teachings of the Khlawatiyah tariqah in North Luwu is inseparable from the role of some of the caliphs mentioned above, so that it makes followers increasingly growing and needed a murshid or caliph to guide his followers. So it was appointed and appointed a number of caliphs from year to year until now. Among the figures who contributed to developing the tarekat Khalwatiyah in Luwu Raya were: Khalifah who played a role in developing the Teachings of the Tarekat Khalwatiyah in Luwu Raya

Tabel

No	Nama	Domisili	Keterangan
1	Puang Andi Massikati (Puang Opu)	Masamba/Uraso	Wafat 1960an
2	Puang Andi Mabbayan (Puang Opu)	Masamba/Baliase	Wafat 1970an
3	Puang Andi Muhiddin (Puang Opu)	Masamba/Uraso	Putra dari Andi Massikati
4	Puang Tobaga (Puang Kaburu)	Masamba/Baliase	Wafat tahun 1980an
5	Puang Andi Junaid (Puang Opu)	Masamba/Uraso	Wafat 2018
6	Puang Haji Ambe Bora	Masamba/Nanna	
7	Puang Muhammad Saleh	Masamba/Paladan	
8	Puang Imang	Masamba/Indokoro	
9	Puang Anta (Puang Ambe Dira)	Masamba/Nanna	Wafat 2019
10	Puang Tamrin (Puang Ambe Yuli)	Masamba/Nanna	
11	Puang suki (Baebunta)	Masamba/Baebunta	
12	Puang Ahyar Daeng Manai	Sukamaju/Tondolangi	
13	Puang Haji Daeng Manabba	Masamba/Wotu	
14	Puang daeng Mattunrong	Masamba/Ketulungan	
15	Puang Pabbiring	Palopo/Libukang	
16	Puang Haji Daeng Malebbang (Puang Lebbang)	Palopo/Libukang	
17	Puang Atte	Palopo/Penggole	Anak Puang H Daeng Malebbang
18	Puang Timo	Palopo	Ayah dari Puang Muhammad Karimun.
19	Puang Haji kasim	Palopo	
20	Puang Nurung	Palopo	
21	Puang Daeng situru	Palopo	Anak dari puang Haji kasim

¹⁷ Saleh, Putra Puang Toba, *Wawancara*, Masmaba, Juni 2019

¹⁸ ¹⁸Andi Fitri, Putra Puang Opu Uraso, *Wawancara*, Masamba, Juli 2019

22	Puang Nenek Juhanna	Palopo	
23	Puang Muhammad Saleh (Puang Guru)	Palopo	
24	Puang Madaming	Palopo	Anak dari Puang muhammad Saleh
25	Puang Muhammad Karimun	Palopo	
26	Puang Taherong	Palopo	
27	Puang Prof. H.M. Said Mahmud, Lc., MA	Palopo	
28	Puang Lamunda	Palopo	
29	Puang Daeng Pabbare	Palopo-Penggoli	
30	Puang Syarifuddin Wahab	Palopo	
31	Puang Iahami Daeng Mangngati	Palopo	
32	Puang Sirajuddin S.Ag.	Palopo	

From various sources

B. Existence of Followers of the tarekat Khalwatiyah of North Luwu Regency

The development and dissemination of the teachings of the Tarekat Khalwatiyah almost had followers throughout the North Luwu Regency, however their existence was uneven. This research will only describe a number of areas in North Luwu Regency which are the basis of followers of the Khalwatiyah order, including:

a. Lantang Tallang Village, Masamba District. Since the beginning of the entry of the Khalwatiyah order in this village, almost 80% of the community was followed by the 1990s, but in the course of time around the 2000s followers began to decrease. Data obtained in the field found that the followers of this tarekat have started to decrease, even followers only make up around 8% of the population¹⁹. Of the around 8% it is dominated by the rest of the women or around 4 people are men as stated by one of the followers of the Tarekat that "in Karawak there used to be many followers but now there are only 4 men participating in this tarekat, but if there are still many women²⁰". Khalwatiyah followers in this village average of those aged around 60 years and over, and no data found followers aged 50 years and under.

b. Paladan Hamlet, Masamba Village, Masamba District. This village is inhabited by around 50 family heads who at the beginning of the Khalwatiyah tariqa were all or 100% are followers of this tarekat, but in the course of time up to the 2000s many generations of these followers left their homeland with different needs and interests such as lectures, migrants, and because they are married to different couples in the village, some of them are no longer bound by the practice of worship in accordance with the teachings of the Khalwatiyah order. As one of these followers stated that our children who went abroad and especially those who were already in college, they no longer carried out the Khalwatiyah teachings, maybe it was due to school or environmental influences²¹.

c. Baliase Village, Masamba District. The Khalwatiyah order in the village still exists and still has many followers, but as with other regions in North Luwu, the majority of followers are

¹⁹ Bahris, Penduduk Desa Lantang Tallang, Wawancara, Lantang Tallang, 10 Juni 2019

²⁰ Naisa, pengikut Tarekat Khalwatiyah, wawancara, Masamba, 16 Juni 2019

²¹ Karim, Imam Masjid dan Tokoh Tarekat Khalwatiyah, Wawancara, Paladan, 16 Juni 2019

those who are aged 50 years and over and are less desirable by millennials, so it is almost said that followers each year decrease as a result of not regeneration.

d. Nanna Hamlet, Mappedeceng and Porodda District, Mappedeceng District. The two hamlets are neighbors and are the basis or have followers most khalwadiyah. His followers are not only the older generation but also followed by the younger generation and even children. Factors that cause this tarekat still exist and survive because of the role of parents who require children to be followers of the Khalwadiyah and also because there is still a murshid or caliph who guides and teaches them. In Nanna and Porodda there are two Murshid or Caliphs namely Puang Haji Ambe Bora (Death: 1989), Puang Anta (Death: 2019), and Puang Tamrin. They were instrumental in developing and defending the teachings of this tarekat in North Luwu specifically in Nanna and Porodda Mappedeceng Village, Mappedeceng District.

e. Uraso Village, Mappedeceng District, is also the basis of the Khalwadiyah order, this is because in this region there are three caliphs who have been instrumental in teaching and defending these teachings amidst intense information and changes in society. Among the caliphs who were instrumental in teaching and maintaining the Khalwadiyah teachings in this region were Puang Andi Massikati (Puang Opu Uraso), Puang Andi Muhiddin (Puang Opu), and Puang Andi Junaid who could also be called Puang Opu.

f. Tondolangi Village, Sukamaju District, there is a caliph who is responsible for the existence of the Khalwadiyah order, Puang Ahyar Daeng Manai, for his services, followers of the tarekat in the area are still around 70% of all villagers²².

DISCUSSION

Tarekat is a journey made by a salik (tarekat follower) by purifying himself towards God or travel that must be taken to be able to get closer so that someone as close as possible to God²³. In the beginning there were a number of things that made the tarekat appealing to its followers and developed rapidly. The cause is First, some followers of the tarekat have a tendency to carry out as much worship as possible.²⁴ The leaders of the tarekat teach dhikir that can lead their followers to a direct meeting with God, whose opinion was rejected by orthodox scholars.²⁵ Second, the authority and charisma of the leaders of the tarekat, has a very strong influence and appeal for the people who want to deepen their spirituality. The tarekat Khalwadiyah has developed in various regions in Indonesia. Including in North Luwu Regency. The followers of this tarekat in the district of North Luwu were initially counted as many followers, taking part in religious rituals such as zikir every night, carrying out maulids and isra 'miraj. But lately the follower is slowly rarely following the ritual. This condition is influenced by several things:

1. The absence of leaders or caliphs who guide and teach the practices of the Khalwadiyah order, as stated by Andi Fitri that "before when the caliphs were still alive this tarekat still had a large number of followers so that if there was a follower who no longer followed the teachings Khalwadiyah, immediately summoned by puang (caliph) to be advised²⁶"

²² Andi Fitri, Putra Puang Opu Uraso, Masamba, Juli 2019.

²³ 3siklopedi Islam, Jilid 5, hal 66.

²⁴ Harun Nasution, "Perkembangan Ilmu Tasawuf di Dunia Islam," dalam Husni Rahim (ed.), *Orientasi Perkembangan Ilmu Agama Islam 3mu Tasawuf* (Jakarta: Departemen Agama RI, 1986), h. 24.

²⁵ Fazlur Rahman, *Islam*, terj. Ahsin Mohammad (Bandung: Perpustakaan Salman ITB, 1984), h. 217.

²⁶ Andi Fitri, putra Puang Opu Uraso, *wawancara*, Masamba, Juli 2019

2. The assumption of a Khalwatiyah follower said that today's society is modern often classified as the post industrial society²⁷, material life in such a way, with technological devices that are all mechanical and automatic, so that to meet human needs must try as much as possible, both in financing family life, school fees for their children so that in carrying out rituals or remembrance in totality can not be fulfilled because the time used for worship is also used to find the necessities of life for the fulfillment of the needs of life. This is according to what Muhammad Shaleh revealed, the following:

"In some regions the followers of Khalwatiyah still remain invisible because they are busy making a living so they do not follow the dhikr together"²⁸.

3. The most important thing here is that there is no regeneration from the Khalwatiyah followers. This is due to the young people from the average level of education from outside the region, so they cannot follow the practices taught by this congregation, whether they are following the obedience.

4. Besides this, the influence is young people from the Khalwatiyah family when attending lectures in tertiary institutions following various social organizations such as the Muhammadiyah organization, when returning to their regions, especially in the Paladan hamlet, the Masamba village is more likely to develop their organizations than follow the Khalwatiyah ritual itself. This is as stated by Erna as follows:

Most of the young people here, ma'am, when they go to college they join the organization so that when they return to their villages, they develop their organizations as if they were part of the Muhammadiyah organization. So rarely follow Khalwatiyah recitation which is usually done in the mosque after the Fajr and Isha prayers²⁹

This is in accordance with the advanced formal education system with high quality education that is able to change the mindset. People who have higher education will be more rational in thinking and acting because of the orientation towards the future. The desire to get a better future will encourage social and cultural changes in society.

5. The existence of the Jamak Tabliq religious group that aggressively invites people to the mosque of worship, so that the congregational prayers performed by Khalwatiyah followers from house to house slowly no longer visible, the community prefers to the mosque this situation makes the ritual worship of the Khalwatiyah order no longer as often as practiced as beforehand in congregation even though they still do it either in congregation or individually.

6. The influence of the environment, where the youth who are now no longer live in a place where the average community of Khalwatiyah followers so that they follow the lifestyle and conditions of the people they live in. This is according to what was stated by one of the caliphs Khalwatiyah (Tamrin) as follows: *tae na sesuai ajaranta to nangai torro*³⁰. This means he lives in a place that is not in accordance with our teachings (Khalwatiyah's teachings). Environmental influences are very influential in the occurrence of social change.

In addition, the role of the leader who is authoritative and charismatic as a leader who is emulated, respected, and respected by the community. brings influence in social dynamics.

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²⁷ Syamsun Ni'am, Tasawuf di Tengah Perubahan Sosial (Studi tentang Peran Tarekat dalam Dinamika Sosial-Politik di Indonesia), Jurnal Multi Kultural dan Multireligius vol.2 no.2, h.125

²⁸ Muhammad Saleh, Pengikut Khalwatiyah, wawancara, Baliase, 23 Juni 2019

²⁹ Erna, Pengikut Tarekat, Wawancara, Paladan, 15 Juni 2019

³⁰ Tamrin, Khalifah Khalwatiyah, Wawancara, Nanna, 18 Juni 2019

CONCLUSIONS

The existence of the tarekat khalwatiyah in Kab. North Luwu there are several persi about the person who first brought the order. Prof. Said Mahmud was of the opinion that H. Palopo was the first to bring this Khalwatiyah gift, while Puang Taherong was of the opinion that the one who carried it was Pabbiring who came from Maros Regency, South Sulawesi Province, and was accepted directly by the Puang grandmother family Hawang while Tamrin's opinion (Khalifah Khalwatiyah) that puang labbang from Maros and married one of the luwu's daughters. All areas in North Luwu that used to have many followers, now only a few areas whose followers still survive include Paladan hamlet around 95%, Porodoa hamlet around 99%, Nanna around 90%, Tondolagi Village around 70% and other areas that still have follower of the Khalwatiyah order.

The effect of social change on the existence of the Khalwatiyah order in North Luwu Regency is

1. The absence of a leader or caliph who guides and teaches the practices of the Khalwatiyah order,
2. The assumption of a Khalwatiyah follower says that today's society is modern material life in such a way that to meet human needs must try as much as possible,
3. The most important thing here is that there is no regeneration from the Khalwatiyah followers.
4. Besides this, the influence is young people from the Khalwatiyah family while attending lectures in tertiary institutions following various social organizations.
5. The influence of the environment

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